SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

IGNORANCE and wide diversities of opinion respecting fundamental facts and principles, are believed to be the chief sources of social, political and religious inharmonies. This seems manifest from the fact that man's speech and conduct are necessarily the exponents of his faith and knowledge. Hence the true friends of peace and progress are ever striving to solve the deep problems of the universe, and to so instruct mankind as to unitize thought and endeavor on the subjects which seem most essential to human interests. The intricacy and magnitude of many of the manifestations of nature have hitherto seemed to transcend human comprehension. It is believed, however, that the vast accumulation of facts, and especially the more recent developments, with the corresponding enlargement of the scope of human perception and comprehension, converge toward a solution of many great problems, and promise to usher in the millenium with its inspirations of universal progress, peace, and love. To make these developments, and the deep thoughts which are welling up in human intellects, available to the common humanity, the undersigned, with the aid of several earnest and scientific investigators, has digested and arranged the following series of questions for the consideration of Spirits and mortals, and now most respectfully and cordially invites people all over the world to join in the endeavor to fathom the problems involving human interests. To give equal and the widest facilities to all persons —whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicite and present *truth* in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

The investigating class in the city of New York will be composed, so far as it is possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at my house, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELEGRAPH, for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

QUESTIONS.

1. Is there an objective natural world; and if so, what was its origin, what its use and destiny?

2. What is Man?

3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?

4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?

5. What is Life, and what was its origin?

6. What is Death, and what was its origin?

7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?

8. What was the origin of the first man?

9. What are man's connections with, and relations to, material nature, spiritual nature and God?

10. What are the uses and purposes of man's creation?

11. What are the essential attributes and properties of an immortal being or thing?

12. Is man mortal or immortal in whole or in part, and what part?

13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?

14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?

15. Wherein consists the essential difference between material substances and things and spiritual substances and things?

16. Is man physically, mentally or morally free?

17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?

18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?

19. Is the moral universe now just such as God originally foresaw, planned and designed?

20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?

21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

PERSONAL AND SPECIAL NOTICES.

Sunday Meetings of Spiritualists.

REV. T. L. HARRIS will preach in Academy Hall, Broadway, opposite Bond-street, morning and evening, at the usual hours.

MR. FINNEY will speak in Dodworth's Academy, morning and evening, at the usual hours. Conference in the afternoon at 3 o'clock. To all of these meetings the public are cordially invited.

DR. DODS will lecture at Clinton Hall, corner of Atlantic and Clinton streets, Brooklyn, on Sunday, January 4th, 1857, at 3 o'clock, P. M.

Miss Hardinge's Entertainment.

EMMA HARDINGE'S second entertainment will be given, Wednesday evening, January 7, 1857. The performance will include two beautiful tableaux—songs, glees, the *dibut* of two lady amateurs and a representation of the second act of Sheridan's celebrated play of "The Critic." Characters by Emma Hardinge and a numerous corps of amateurs. Mr. Curtis, agent for the Boston pianos, has generously tendered the use of the grand piano played on by Thalberg at Boston, on which Emma Hardinge will perform two favorite pieces. The friends of musical and literary progress are earnestly invited to patronize these entertainments, undertaken by Emma Hardinge on her sole responsibility, and with the single purpose of promoting a taste for an intellectual and progresssive class of amusements. Subscription to the series of six entertainments: For two reserved seats, $5; reserved seats, 50 cents; non-reserved, 25 cents. Subscriptions lists open, and tickets to be obtained at the offices of the spiritual papers, and at Emma Hardinge's Rooms, 553 Broadway.

Amherst to Mediums.

THE writer has, on previous occasions, made strictures upon the unwarrantable assumptions of mediums to infallibility, inspiration, etc. The subject is far from being exhausted, and will be resumed at a convenient opportunity, But if there be salient points in the conduct of medinms, there are likewise insults they are compelled to bear, impositions they are made to suffer; and as there has boen no published article in their defense, I have for some time past desired to expose some of their grievances, and show the Spiritualist public how really undesirable their office is. I should therefore be pleased to receive from mediums throughout the country, any facts they may have in their personal experience, or that of friends, which tend to elucidate this question. Communications may be addressed "Amherst," care of Partridge & Brittan, New York.

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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY---TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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The Principles of Nature.

MANIFESTATIONS IN LAPORTE COUNTY, IND.

MESSRS. EDITORS:

Having recently had an opportunity to witness some remarkable manifestations in Laporte county, Ind., I have thought a description of them might not be uninteresting to your readers.

About a year ago I visited some of the mediums in the city of New York, and became satisfied that communications could be received through them relating to matters of which they could not possibly have had any knowledge. I was also convinced that the rappings, by means of which most of these communications were made, were not produced by any trickery; but I formed no definite opinion as to whether the intelligence manifested was the result of spiritual agency or of some mysterious psychological phenomena.

The subject was, however, of sufficient interest to me, to render me desirous to witness further experiments, and especially in that class of cases where the results can not possibly be attributed to any operation of the minds of living persons. Seeing in the TELEGRAPH a few weeks since, a letter from the Hon. C. W. Cathcart, describing the manifestations witnessed by him, I wrote to him to inquire whether I could obtain an opportunity to visit the circles in his neighborhood by coming there. In answer, I received a very kind and cordial invitation to his house, where I have passed a few days most agreeably with his intelligent and estimable family.

Every facility was here afforded me for making the investigations I desired, and I propose to describe them minutely, at the risk of appearing tedious to those who have already satisfied themselves that such extraordinary things are now an every-day occurrence. But as my principal object was to ascertain, by satisfactory proof, whether the manifestations, as they are called, were produced through some agency of the persons present, or whether they were really to be attributed to some power or intelligence over which those persons had no control, a close and careful examination was necessary; and the details may not be unimportant to those who may be disposed to form some estimate of my own liability to be deceived. I shall only further promise, that while I was disposed to make the investigation fairly, I was also fully determined to expose any deception or illusion I could detect.

After Mr. Cathcart had lighted up Davis' Hall in the manner so graphically described in his letter, that gentleman fitted up a room upon his own premises, in which he is in the habit of sitting on convenient occasions with a circle composed of his own family only. On the evening after my arrival I was present on such an occasion, no one being in the room except Mr. Cathcart's family and myself. After sitting ten minutes, the persons composing the circle removed their seats back from the table about two feet, and the light was extinguished. In less than a moment, the drum was struck, and it was then beaten loudly and correctly, in company with a violin played by one of Mr. C.'s sons.

The Spirit that is supposed to officiate in these performances is called in the neighborhood by the name of "King." In reference to this appellation, it seems that it was adopted in the course of the manifestations at Davis' Hall, where, in reply to questions, the querists were informed they might as well call him "King" as anything else—that such was not his name on earth, but what that was, or whether he had died ten, twenty, a hundred, or a thousand years ago, was immaterial to their investigations. All that was requisite was, that they should have some recognized designation, and "King" would do as well as any other, though he preferred they should call him "Friend King" rather than "Old King," as there are no *old* men in the Spirit-world. There they never grow old.

On the evening of the 4th of December, I visited Davis' Hall. This is a neat frame building, octagon in shape, containing one room about fourteen feet in diameter, and from eight to nine feet in hight. The walls and ceiling are plastered. There are two rough benches for visitors and a few chairs for the use of the members of the circle. There is a circular table about four feet in diameter, in the center of which is a round, loose, thin plate of copper, about a foot in diameter. Through a hole in this plate an iron wire, about an eighth of an inch in thickness, passes from the table to a similar plate of zinc which is tacked to the ceiling.

Behind this table, and touching its rim, is another narrow table which supports a triangular wooden frame, about five feet wide at the base and running up to an apex about four feet high. Resting on either side of this frame is a bass and tenor drum, the frame being a little curved for their reception. The heads of the drums front toward the circular table and, of course, toward the audience, as all of this apparatus is placed near one side of the room. Across the frame, the drums being on the outside of it, several wires are extended, and upon these are hung four or five copper and zinc plates with small bells attached to them. There was also an iron triangle hanging from one of the cords upon the bass drum.

On the circular table there was placed a tambourine, a speaking trumpet, a guitar, two small bells with handles, and two or three drumsticks. There was no other furniture; and for the satisfaction of those who might be disposed to suspect that the performances were effected by some kind of secret machinery, I may as well state, in the commencement, that I had free access to the room at all times, by daylight as well as in the evening, and there was certainly nothing of the kind. None of the furniture was attached to the floor or to any part of the building, and there was no difficulty in the way of any one satisfying himself that there was nothing about the premises but the articles I have described.

The circle consisted of Mr. Davis, an old man named Postell, Mr. Poston, three sons of the latter, and a daughter named Mary. These were seated round the circular table. Some eight or ten spectators, including Mr. C. and myself, were seated on the benches behind them.

After sitting the prescribed length of time, the circle broke up and removed their seats a little back from the table. One of the sons of Mr. Poston seated himself in the back part of the room, and struck up a tune upon a violin. The light was then extinguished and we were in total darkness.

Almost immediately the bass drum was beaten, keeping time with the violin. The music played was mostly pieces requiring quick time, such as "Fisher's Hornpipe," "the Devil's Dream," negro airs, and jigs and reels. The drum was beaten with the most admirable precision, not merely keeping time but striking every note. I could not detect a single failure, a note missed, or a stroke out of time. The playing appeared to be done with a single double-headed stick, and the force varied from the most powerful stroke that could be given by an athletic man to the most delicate that can be imagined.

Frequently the beating was varied from the drum-head to the copper-plate on the table, the wires and plates hung upon them, and the triangle—making an indescribable clash and clatter, but all in perfect time and harmony with the tune that was being played upon the violin. These changes were made with lightning-like rapidity, as was indeed necessary to keep up with the notes upon the violin, not one of which was missed.

After a time the drum ceased, and the two little bells were taken up. These were about the size of ordinary breakfast bells, and appeared to have been selected at random, both being about the same size. As in the case of the drum, every note of the most rapid pieces of music was rung out with wonderful precision. No discord could be detected, but the whole tune was given with the most admirable expression, and with a sweetness that was really charming.

Next the tambourine was taken up, and the same kind of music was made with the little bells around the rim of that instrument. As before, it was not merely a jingling of the time, but every note of the tune without the assistance of any other instrument.

Again the performance was varied. While the same air was being played upon the violin, "King" would change from the drum to the copper-plates, triangle, bells and tambourine with such rapidity that not a single note was dropped or lost in any instance.

These exercises were kept up about an hour, with no intermission except for an instant at the change of airs by the violin. The signal for such change was given by "King," when he thought an air was continued for a sufficient time, by a quick and loud rap upon the table with his drumstick. The player would then change the tune and proceed as before.

At length a signal was given which those present understood to be a sign to cease playing. There was then a peculiar noise as of a scratching or the rubbing of a stick on the copper-plate which was understood to mean that he wished questions to be asked. The persons present were then permitted to ask, in rotation, such questions as they desired, to which answers were given by raps with the stick upon the table or the drum. Sometimes

the answers were very emphatically given by powerful raps upon the drum, or by making a great clatter upon the copper or zinc plates.

After some time spent in this manner, the signal was given for music again, and nearly the same performance was repeated. Occasionally, however, "King" seemed disposed to give us a touch of the humorous after the manner of Paganini, by drawing curious sounds from the wires about the framework, or the rim or cords of the drum. At one period a child got asleep upon one of the back benches and snored quite loudly, which snoring was imitated in the most ludicrous manner by the invisible performer.

The signal was now given that the public part of the performance was concluded, and the audience was dismissed; but two or three visitors, among whom I had the honor to be included, were invited to remain.

The circle was then formed around the table, and presently a sound was heard, like the drawing a circle on the table with a a stick, and two raps. It seems that quite a code of signals had been established, which the members of the circle understand, and this signified that "King" wished two others of the persons present to be seated in the circle. By questions it was found that these two were Mr. C. and myself. We accordingly took our seats, and the circle sat the prescribed length of time, forming a chain of hands.

They then moved a little back from the table, and the light was extinguished as before. Then followed for a time pretty nearly the same series of musical performances that I have just described. At this time, however, there was a very beautiful accompaniment to the violin played upon the guitar, in addition to those upon the drum, bells and other instruments.

Next came the great performance—the speaking audibly. The first sound heard resembled a low whistle. Then the words, as if whispered through the trumpet, "You will all please keep as silent as possible." After waiting a few moments, these words came, "Good evening, friends;" to which all the company heartily responded, "Good evening. King." Then the trumpet seemed to pass round the table, with a greeting to each person in the circle by name. The words seemed to issue in a whisper, perfectly audible, through the trumpet, which was placed near the ear of the person addressed. It could not be seen, but the position could be known by the sound of the voice. After going round in this way, each person was permitted to ask questions, which were answered audibly. The questions asked on this occasion were mostly of a common-place character, and the answers, though perfectly appropriate, were such as might have been given by almost any person whispering through the trumpet.

On the evening of the 5th of December, the Poston Circle, as the one I have just been describing is called, met at Mr. C.'s room. This room is arranged differently from that belonging to Mr. Davis. Mr. C. has fitted up two rooms in the second story of his carriage house, one of which is used as a school-room for his children, and the other as a Spirit-room. The latter is entered by a door from the school-room, which is the only opening except a window which is covered by a paper curtain. There is but one large circular table, about five feet in diameter, which stands at the south end of the room, about a foot or eighteen inches from the wall. Over it a bass drum is suspended by a rough frame projecting from the wall, in such manner that it overhangs about one-third the surface of the table, about two feet above it. The drumheads front east and west. A triangle is suspended from the cords near the west head, and there are three small hand bells, a tambourine, a banjo, a trumpet, a dulcimer, and some drumsticks, lying upon the table, and covering nearly its entire surface. There are no wires or copper-plates as at Davis' rooms, and there is no other furniture in the room except a bench at the north end, some chairs and a sheet iron box through which the draft from a stove in the school-room is passed for the purpose of warming the apartment.

The evening being cold, the party first assembled in the school-room, and while some were divesting themselves of their outer garments, and others warming themselves at the stove, some strangers present commenced asking questions of Mr. C., who, as a short method of answering them, proceeded to read aloud a short synopsis of his spiritual theory which had been put up in writing on the wall. At the close of a sentence in which the truth of Spiritualism was very emphatically asserted, there was an audible tap upon the drum. At this moment the door of the Spirit room was open, but no light had been taken in, and happening to be near when the drum was tapped, I immediately entered the room and closed the door. I then called for a light, which was brought in by Mr. C. The room was examined, and there was no person there but Mr. C. and myself.

The whole party consisting of Mr. C.'s family, the Poston family and several visitors, then entered the room, and a circle was formed as usual. After sitting the prescribed length of time the light was put out, and musical performances immediately commenced. They were similar to those I had heard at Davis' rooms. The different instruments were played upon with the same force, delicacy and precision. After these had been gone through with, some questions were asked and answered by the rap; but to a question as to whether the Spirit would speak, the answer was negative, and the company was dismissed.

As it was now but eight o'clock, for my satisfaction the party consented to sit again after all the other visitors had gone. I was also invited to sit with the circle, which was thus disposed: Miss Poston, the medium, sat on the extreme right, next the wall and opposite the west head of the drum, which was the one played upon. Next to her was her father, and next the old man Postell. These three were on my right. On my left sat Mr. and Mrs. C., their four sons and one son of Mr. Poston. There was no other person in the room except another son of Mr. Poston, who sat behind us to play upon the violin. After sitting the usual time, the chairs were moved back, so that our persons were about a foot from the table.

My position was now opposite the rim of the drum and about four feet distant from it, while the other three persons to my right occupied the space opposite that head of the drum, at about the same distance. Neither of us in our seats could reach the instrument so as to strike it with the stick, though either might have done so by rising up. Neither could any person standing behind us have reached over our heads to obtain the instruments on the table, or to have used them. No person could have got between us and the table, for there was not sufficient room. The ceiling above the drum was plastered over, and was not more than three or four feet above it. It was utterly impracticable for any one to play upon it from above, or to get on the table, which was covered with instruments, without being discovered. We sat so near together that our persons were in contact. I was not more than about four feet distant from Miss Poston who sat upon our extreme right; and as from our position it was entirely impracticable for any one else to beat upon that head of the drum, from the impossibility of reaching it or the other instruments while the three persons to my right continued in their seats, I was positively certain that if any one present did so, it must be one or more of those three persons.

The parties being thus disposed the light was extinguished, and after sitting in perfect silence for a few minutes—so silent, indeed, that if a mouse had stirred in the room I must have heard it—the music commenced. As soon as it was under full headway, and while the end of the drum next me, on the west, was being beaten upon in the most precise and beautiful manner, and with such rapid and powerful execution that any human being engaged in it must have been in the most violent and engrossing muscular exertion, I turned all my attention to discover whether any of the three persons before alluded to were out of their seats.

Postell sat next me, and in personal contact. I knew he was there. Then where were the other two? I found by straining my eyesight to the utmost, that the darkness was not so total but that I could perceive the outlines of their persons. They were sitting quietly in their seats. But to be perfectly assured I was not mistaken, in the midst of a most rapid and excellent performance on that end of the drum, I commenced a conversation with Mr. Poston and his daughter, and kept them both talking several minutes. That they were in their seats there could be no doubt. I knew their position not only from the outlines of their forms, but by the sound of their voices. That they were not engaged in any muscular exertion, was certain, for they conversed calmly, freely and without any perceptible effort. It was equally impossible that any of the party on my left, or any other person whomsoever, could have beaten on that end of the drum, for the reason, as I have before stated, no one could have got into a position to enable him to do so.

After the music had continued about half an hour, it ceased. Then came several peculiar sounds, as of a low whistle. Next the voice was heard whispering through the trumpet, "Good evening, friends." It then passed around the circumference of the table, saluting each one by name, and requesting if they desired to ask any questions, they would do so. After answering the questions, it gave some instructions to the querists, as to each child to obey his parents, etc. To Poston it said, "Remember, Poston, the promise you made me. Remember it faithfully." (This was in allusion, as I was informed, to an incident I will mention hereafter.) After passing around the circle in this way, it said, "Friends, I have this piece of advice to give you all: live in harmony and friendship with all mankind; do to all others as you would have them do to you. Thus you will live right and die right." Frequently the words would be accompanied with a kind of symphony on the strings of the dulcimer or a delicate tapping upon the drum. To a question whether children grew in the Spirit-world, it was answered, "They grow in knowledge."

At the commencement it was said, "My band has not yet arrived, and I can not speak with perfect distinctness." Some time after it was said, "My heavenly band has come," and instantly there was a short and lively burst of music from the drum, dulcimer and other instruments. At parting it said, "My friends, I must now leave you; we will have one more melody, and I will then disrobe myself of my present grossness and depart to the Spirit-land."

As the voice passed around the table in front of the persons sitting on my right, and out of the reach of those on my left, I took the opportunity of again asking questions of Mr. Poston and his daughter, so as to have them speaking at the precise time the voice was heard whispering through the trumpet, and thus proved it was not from them it proceeded. There could be no doubt of this, and but little room to suppose that any one could have passed around with the trumpet; for as the most profound silence was kept, except the sound of the voice, no one could have done so without being heard. At first the voice was rather a low whisper, but when it was announced the band had come, it was loud enough to be heard distinctly in every part of the room.

After it was announced that one more melody would be given, it was given, and the drumstick was thrown into the hands of one of the party, which is the usual signal of dismissal.

During the day, before this sitting, some wires had been placed by Mr. C., extending from the table to the drum, with the view of enabling the Spirit to play some of those scratching accompaniments which he seemed to take a pleasure in doing at Davis' Hall. These would, of course, be an impediment in the way of any one who should undertake to use the instruments in the dark; and as the Poston circle had no opportunity to learn their association previously, and the manifestations were expected to be made through their medium, I was somewhat curious to observe the effect. At the very commencement, King seemed inclined to let us know he had found them, by using them repeatedly, but always keeping the sounds upon them in perfect time and accordance with the air, and there was not the least sign that they were any impediment to him.

On the evening of the 6th instant, a band of musicians, having two violins and four or five brass instruments, came from the village of Westville, by appointment, to meet the Poston circle at Mr. C.'s Hall. The room on this occasion was crowded by visitors. There was nothing remarkably different from the manifestations witnessed on the previous evenings at the public circles. The usual accompaniments were played to the violins and the brass instruments alternately. Several times on this occasion, when the instruments were not, as it appeared, giving an air correctly, "King" would stop them and beat the tune alone, as if to show the players how it should be done. At one time they seemed to have some difficulty in tuning their violins; and while they were trying the strings, "King" kept up a kind of discordant scratching upon the wires, in imitation of the sounds produced by their efforts to make their instruments accord. The music was continued probably an hour and a half, after which questions were asked and answered by raps, but it was announced that the conditions were not such that there could be speaking.

After the dismissal, as there happened to be two or three particular friends of Mr. C. present who were very desirous to hear the voice, a private circle was formed with a view to endeavor to gratify them. It was a long time, however, before "King" would manifest his presence. He did at last tap the drum and the table, but returned a decided negative to all attempts to induce him to speak. There were a few taps of the drum, and a general jingling of the other instruments for a moment or two, when

the drumstick was thrown as the signal for dismissal. As there was every appearance of an earnest desire on the part of all the persons in the circle to gratify their friends, this result seemed to afford another proof that these manifestations were not within their own control.

On Sunday, the 7th of December, I had an opportunity to hear for the first time a very excellent trance medium, at a small farm-house upon the prairie. It was a Mrs. Livingston, a countrywoman of about twenty-five years of age, of amiable and exemplary character, as I was informed, but without education.

A circle of six or seven persons, herself included, sat around a table about five minutes, when she arose, and with her eyes closed, delivered a discourse of an hour and a half in length, which would have done no discredit to one of the most learned and distinguished orators of the country. The subject was: "There is nothing lost in Nature." The argument was consistent, and well sustained throughout by a great variety of appropriate illustrations. The diction was far above mediocracy, ornate, but in good taste and very correct. Many of the passages were highly poetical, but there was no vulgar inflation of style. It certainly looked odd to see a plain countrywoman in a brown worsted dress, the front covered with pins, without collar, and with a calico apron fluttering around, delivering such a discourse with all the gestures and intonations of voice of an accomplished orator.

This lady in her normal state is of a quiet, retiring disposition, and no doubt utterly incapable of even attempting to deliver a connected discourse.

On the evening of the 8th, I attended another public and also a private circle at Davis' Hall, the Pastons being present. The manifestations were very similar to those I had before witnessed. They were, however, in some respects rather more spirited. "King" seemed disposed to astonish us with an unusual display of his dexterity in striking his drumsticks among the copper-plates, upon the wires, the table and triangle, with such marvelous rapidity that the sounds produced from each seemed to be slurred in as grace notes to the succeeding tap upon the drum. He would also occasionally give one of the company a slight tap upon the forehead or breast, as a gentle hint that he was aware of their presence; but these vagaries, which were always executed during the progress of an air, never occasioned the loss of a single note of the music. During the sitting of the private circle, a guitar which was lying upon the table, and which I was told was out of tune, the strings not even being in the right places, was played upon in the most exquisite manner. Several airs in succession were executed in company with the violin with great rapidity and with a sweetness of tone I never before heard from a guitar. The instrument was lying very close to me, and I was unable to discover that it was moved in the slightest degree from its position on the table.

In the foregoing description of what took place under my own observation, I have been careful to avoid giving any imaginary coloring to the facts. I think, if the reader credits me with stating facts at all, he must come to one of two conclusions: either that these musical performances are produced by some gross deception on the part of the persons present, or that they are among the most wonderful phenomena of the present or any other age. It is quite probable that if a person should attend one of the public circles, and give the proceedings but slight attention, he would, under the influence of the general belief that such things can not be done except by human hands, attribute them to the medium or some others of the circle; but if he should investigate all the facts carefully and critically, he would find it very difficult to arrive at that conviction.

Many persons are disposed to discredit all such manifestations because they are made in darkness. The question is asked: If they can be made in the dark, why can they not be as well made when it is light? But that is not the first question to be put. It is, whether such manifestations are made at all, without the help of human agency; and in making this inquiry, the circumstance that they only occur in the dark may reasonably excite suspicion and render more care and caution necessary; but it is not an insuperable obstacle to the ascertainment of the truth, and certainly it is no proof that such manifestations are not made.

But while the darkness may reasonably be regarded as good cause for suspicion, on the other hand it must be admitted that it would render it extremely difficult, if not impossible, for any individual to execute such performances as were made in my presence. How could the instruments be handled with such force, accuracy and delicacy, in total darkness? The musician who could perform as well by daylight, would establish a very high reputation; and if by long practice he should enable himself to accomplish such feats in total darkness, upon his own instruments, arranged in a particular manner, it seems incredible that he should be able to perform them just as easily upon other instruments differently arranged in another place, and where alterations in the arrangements were made without his knowledge immediately before the trial. I was informed that the instruments at Davis' Hall are never permitted to be practiced upon by any one; and as the building is situated upon a public road and in the immediate vicinity of some dwellings, they could not be practiced upon without the knowledge of persons residing in the vicinity.

Supposing it possible, however, that, considering the wonderful dexterity that is sometimes exhibited by individuals, such music might be made by some one connected with the circles I have mentioned, there are still other considerations to be taken into account. Some of them I have already mentioned. On one or two occasions at least, I was so situated that I think it would have been physically impossible for any one present to have played upon the instruments without my knowledge. Neither could it have been done without violent exercise and great mascular exertion. Yet immediately after the performance, on several occasions, I examined the persons in the circle carefully, and particularly the medium, and could find no sign of heat, perspiration, or of any excitement whatever.

It is proper also to consider the motives, if any, which the parties concerned may have had to impose upon themselves or others. As I have already stated, these musical manifestations occurred in the presence of Mr. Cathcart's family alone, their medium being a bright little son seven years of age. It is true, the performances were not so perfect or so varied as those that occurred when Miss Poston was present; but in reference to the question, how or by whom they were produced, that difference is of little consequence. They were abundantly sufficient to show that an intelligent power was there, manifesting its presence by the most unmistakable signs.

Mr. Cathcart is a gentleman possessing a beautiful estate, of high social standing, and well known throughout the adjacent country as a man of unquestioned candor, integrity and truthfulness. He has spent his leisure hours, for years, in the study of the natural sciences, of most of which he has acquired a practical knowledge that has rarely been exceeded. That such a man could have any motive to hold these circles with his own family alone, for the mere purpose of deluding them or others, is inconceivable, or that any one or more of such a family would be capable, even if so disposed, to deceive the others by getting up such performances and keeping up the deception for a long period of time, is equally incredible.

The Poston family do not possess any property of their own. They live upon a small tract of land rented of Mr. Davis. If they could have any motive in getting up those manifestations factitiously, the most obvious one would be to make a profit of them. If they could get up such performances themselves, they could unquestionably make large profits by the exhibition, even without any pretence that they were aided by spiritual influence. I was informed that they had received offers of large sums of money to travel as exhibitors; but upon making inquiry of "King" if he would consent, they were informed *they* might go if they thought proper, but *he* would not accompany them, as his manifestations would not be made for speculative purposes.

They have every appearance of being perfectly sincere in their own belief that these are really spiritual manifestations, and their confidence in "King's" advice and instructions seems to be unbounded. They rarely do anything of importance without first asking "King" for his approval, and they say they have never been deceived by his instructions. I was informed that Mr. Davis has formerly been a man of a rather quarrelsome and litigious character, and had, at the time his intercourse with "King" first commenced, no less than seven lawsuits with his neighbors pending, all of which he dismissed by "King's" instructions, though in some of them he was supposed to have had good cause of complaint. Poston had formerly been a boatman on the Ohio and Mississippi rivers, and had acquired the usual habits of men of that class. Without being intemperate he occasionally drank, perhaps a little too freely; and from some cause, shortly before my visit some misunderstanding had occurred between him, Davis and Postell, which threatened the disruption of their circle. In this state of the case, one evening "King" lectured them all roundly, told each of them of their faults and required their amendment. He obliged Poston to make a solemn promise never to taste another drop of spirituous liquor, and it was to that promise he was supposed to allude when reminding him of his promise in my presence. Finally, he required all of them to shake hands across the table, and admonished them to be good friends and forget all their contentions; and as none of them seem to have the slightest notion of resisting the mandates of this invisible friend, harmony was effectually restored. One can not help remarking that, on the supposition some persons appear to entertain that these manifestations are attributable to the agency of evil Spirits or demons, the conduct of "King" and his advice on all occasions are quite different from what we should have been led to expect from our preconceived notions respecting such unhappy beings.

The presence of a medium seems to be necessary for the production of these manifestations, but the mere presence appears to be sufficient. The medium does not appear to be influenced or affected in any way. I was informed that the Poston circle had frequently sat for hours, in the absence of Miss Poston, in the hope that "King" would manifest himself; but in vain. They are, however, informed that if she should leave them for any cause, the manifestations shall not cease, but another medium shall be developed. She is about nineteen years of age, rather large in person, her hair and eyes brownish, and her prevailing temperaments appear to be the lymphatic and sanguineous.

Visitors are informed by "King" that similar manifestations may be obtained anywhere by the formation of proper circles. The proper number to form a circle, he informs us, is eight. Ten minutes is a sufficient length of time to sit. They should continue so to sit nightly, or two or three times a week, until raps are heard upon the table, when, by questions which will be responded to by the raps—one denoting No, and three Yes—instructions may be obtained for the further proceedings. The persons composing the circle should be, it is said, harmonious; that is, while no particular faith is necessary, they should be able to sit passively and without being influenced by fear or by any contentions or vexatious feelings. It is supposed, I believe, that from some emanations from the person of the medium, which are more or less influenced by the operations of the minds of the persons present, something is constructed by the Spirits which enables them to manifest their presence. It is because these emanations are so influenced that the finer manifestations can not be made when there is a promiscuous assemblage of persons present. These instructions I give as I received them, for the benefit of those who may be disposed to make the trial.

A curious instance of the result of a want of the harmony above spoken of, was related to me by Mr. C. It seems that when his little son was first used as a medium, he was frequently lifted up and carried about the room in the air. Sometimes he was placed astride of the drum and lifted down again. These proceedings alarmed his friends. They feared his health might be injured in some way. On one occasion, when he was thus placed astride of the drum, "King" instructed them to light up the room and take him down, as his mother was much alarmed, and her fear had so impaired the *conditions* which enabled him to act, that *he* could not take him down safely. They accordingly lifted him down, and afterward, at their request, "King" desisted from such experiments, though he informed them there was no danger—it was the mode the Spirits had of developing a medium; that by desisting from so doing, the process of development would be more tardy, but they would not take that mode contrary to the wishes of his parents.

It was quite remarkable that the children, so far from being alarmed at any manifestations of the presence of "King," always seemed to take great delight in them. "Old King," as they will still persist in calling him, notwithstanding his request to be called "Friend King," appears to be their best and most amusing friend.

The perfection of the manifestations appears to increase in proportion to the development of the medium. The Paston circle have been sitting in their present neighborhood somewhat more than a year, during which time the improvement is said to have been gradual and constant. It is only about six weeks since the speaking audibly first commenced. They are assured that the manifestations will continue to improve, if they continue their efforts.

S.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JANUARY 3, 1857.

THE INVESTIGATING CLASS.

On Wednesday evening, December 24, a number of the friends interested in the discussion and investigation of the series of Questions published last week, met at the house of Charles Partridge.

The consideration of the first Question of the series, namely, "Is there an objective Natural World; and if so, what was its origin, what its use and destiny?" was continued.

S. B. Brittan presented the following paper:

IS THERE AN OBJECTIVE NATURAL WORLD?

To decide this question, it is not sufficient if I assert that I see, hear, feel, taste and smell; for this affirmation neither determines the *source* of my impressions nor does it so much as hint at the true philosophy of sensation.

Summary Statement of Facts.

1. I discover that the organs of the senses are merely the *instruments* and not the producing *causes* of the impressions I receive. Nor am I, *myself*, the source of all that my senses enable me to discover. If it were otherwise, I could *ad libitum* summon my absent friend, and he would instantly be present. It is not so. I look for him long and anxiously, but he does not come to me, and I have no consciousness of his presence. Again, when I do not look for him he suddenly appears. I see his form, I hear his voice, I feel the warm pressure of his hand.

2. I inhale the perfumes of the flowers and subtile exhalations from various substances which possess aromatic properties. I am able to perceive their presence and to distinguish one from another in this way. I also see them, and my sight confirms the testimony of the other sense. When I touch them, I have still another witness to the fact of their separate existence. The several senses all agree in bearing testimony to the same truth. If these objects be removed, the senses all unite in witnessing to my reason and consciousness that they are present no longer.

3. The branches laden with the best fruits of autumn bend above my head. The fruit is distinctly visible. Every ray of light reflected from its surface, is a revelation of its objective existence. I handle it; and every nerve in the hand becomes a line of telegraphic communication over which the truth respecting the forms without, is dispatched to the conscious spirit within. I know that the fruit is not a part of my inner self (not so much as a part of my body until I eat and assimilate it), else should I be ever satisfied in its possession. It is also especially worthy of remark, that the transpositions of outward forms and substances, when they occur in the same or similar relations, with respect to any conceivable number of observers, *occasion essentially the same perceptions in all*, which fact must preclude the acceptance of the hypothesis that the exciting causes of the sensational and mental phenomena are subjective.

Deduction.

Now, inasmuch as when the material forms and substances around me are changed, with respect to their relations to each other, to specific localities and to myself—are variously combined and arranged with respect to light and other principles, laws and conditions of being—I am able to detect precisely corresponding modifications of feeling or changes in my sensational emotions, and am *compelled* to admit that the forms and substances of the outer world have an objective existence. While it may be true that all things in the realms of Nature and Art, in their essential elements and qualities, do exist subjectively in man, they nevertheless possess distinctive qualities and objective forms; and to these, as external proximate causes, we must inevitably trace all the impressions made on the senses through their appropriate organs. If the objects herein referred to, and others not named in this connection, did not really exist, as they certainly appear to, it would necessarily follow that the perpetual changes which make the outward world one vast kaleidoscope would never *precede* the corresponding changes in our sensational perceptions.

Origin of the External World.

The material world was instituted so long before my time, and my information in this department of the present inquiry is so limited and uncertain, that I do not feel disposed to attempt any vague generalization, nor to take the responsibility of the premature birth of any embryotic forms of thought. Moreover, I desire to preserve a decent respect for my particular friends, Moses, Courtney, Hallock and Fishbough, and this consideration admonishes me to take a little more time to digest their respective views of a very obscure subject before I hazard a decisive opinion.

Use of the Objective Creation.

I can not regard the question of *use* as having relation solely to man, however gratifying the thought might be to our self-love. Man is no doubt a very important institution, especially the Anglo-Saxon type of the Race. The opinion of Br. Courtney, that the external world is "a vast angel manufactory," is worthy of his generous heart and the sublime character of our living faith. It, moreover, has the merit of being true in a high and important sense. But I prefer such a statement of the uses of the material world as will give a more *universal scope* to the Divine benevolence. I perceive that the earth, the waters, and the atmosphere are all swarming with their respective inhabitants, and to each and all, life is fraught with sensations of delight. Through all the gradations of sentient existence, life and delight are everywhere united, and happiness is the law of all being. I submit, therefore, that the obvious use of the natural world is to generate innumerable forms of life, including Man, and to open inexhaustible sources of happiness to all that live.

Destiny of the Natural World.

1. *With respect to substance.* FACTS.—I trace matter through its numerous and various mutations and discover that nothing is lost or annihilated. The elements of all disorganized bodies still exist. Only forms change, while the elements that compose them, and the internal laws which regulate their formation, growth and decay, are alike indestructible.

2. *With respect to forms.* FACTS.—Matter, with respect to specific outlines and conditions, is perpetually changing. Innumerable living bodies are being constantly organized and decomposed. We also discover among the fossil remains of past ages, distinct traces of vegetable and animal creations which no longer have a living existence on earth. Moreover, on the surface of the globe are living forms, the types of which are not to be found in the lower strata.

Deduction.

In view of the foregoing facts and considerations, it appears to me that the destiny of the external or material world, with respect to *substance*, is to supply to the great law of organic formation the elements whereon it may continue to operate in the production of new forms of being and the evolution of higher modes of life, in perpetually ascending series and degrees.

2. The obvious destiny of the objective world, with respect to its *forms, relations and conditions*, is to undergo perpetual destruction and recreation.

Dr. Curtis submitted the following paper:

Facts and Deduction.

I understand this question as mainly significant of the inquiry as to the *existence* of the *material* world; in other words, it is an inquiry as to the proof of the *existence* of matter. The query implies a doubt (a philosophic doubt) as to such existence, and merges us at once into the discussions of the idealists and non-idealists. The doubt of the idealist is obviously founded on the fact that the external senses report nothing but phenomena; and phenomena are plainly not entities or matter, but the effects (in scholastic phrase, the accidents.) of matter. Here we see the inquiry begins to resolve itself into a question as to the existence of causes. Sights, sounds, smells and tastes—all the varieties of phenomena—are then mere effects; they are experiences. But even admitting the idea of causes, substances, or outer entities giving birth to such experiences, to be purely hypothetical, (in other words, assuming such substances to be metaphenomenal,) leaving the objective method of demonstrating matter as hopeless, we must admit that experiences imply an experimenter, an observer, whose central judgment, in the midst of this varying panorama, is *I am*. Now in saying I am, I affirm two things, not only my individuality, but *being* or *existence*—the second of these facts not in virtue of its phenomenal revelation, because it transcends the senses. No man sees or hears, tastes or touches his self (considered in its purest sense), but he affirms such an entity or existence by a spontaneous revelation. That this perception is not illusive or subject to cavil, has been well demonstrated by Kant and the best thinkers of the transcendental school. Kant says, whatever judgments are universal and absolutely necessary, do not spring from experience but from intuition, etc. This is one of these; it is a spontaneous judgment. It is the revelation of being, substance, entity, substratum—to speak quaintly, *something*—the hypothesis, in short, of phenomenon, without which the latter is adjudged as irrational and impossible.

The idealist demonstrates, it is true, that substance is not experienced by the five senses. The true expounder of the facts replies, it is not found in the five senses; they do not exhaust our testimony. Cease there to seek for its evidence; but seek it in in your inductions. The argument of the idealist, if pursued to its ultimate, denies indeed his own existence, and arbitrarily extinguishes subject as well as object.

We admit, therefore, the existence of substance; hence of a substantial or material world.

Origin.—I believe it always was, and therefore consider the query illogical.

Use.—It has no intrinsic use other than as man appropriates it.

Mr. A. C. Hill submitted the following paper:

Facts and Deductions.

As to there being an external world I have the testimony of my senses, as far as they go, and then my intuitions take up the matter and positively assure me of a world outside of myself.

Origin.—As to the origin of matter, it is incomprehensible. But as to the forms or conditions of matter, they are ideal; that is to say, I find in myself a capacity of conceiving forms ideally and embodying them in matter. The artist conceives the scene or picture ideally, and then paints it out in form. In like manner, the Almighty Artist conceived the forms of the external universe ideally, and outbodied them in matter. Hence, leaving out of view the origin of matter with which I do not now deal, the origin of the forms, etc., I see around me, was ideal.

Use.—Its use is anything man sees fit to do with it or put it to.

Destiny.—Its destiny like the origin of matter is incomprehensible.

Charles Partridge submitted the following paper:

Facts and Deductions.

There is an objective natural world. To me it is equally demonstrable as my own being. That it is something more than ideal, in a subjective sense, is proved to me every day by myself and others laboring to incarnate our ideas. For instance, I feel the need of a dwelling, and first form and build it in my mind, elaborating it both internally and externally. Thus far, however, it is only ideal or subjective. But it does not, in this condition, answer my needs. I accordingly put myself in physical contact with material substances, and by skill and labor I bring out and erect my subjective house into an objective one. I perceive the difference between them. The latter supplies my needs—the former did not. Moreover, I am *conscious* that the one was imaginary while the other is real and substantial, as I physically am myself. Furthermore, what I do and have done, I see others doing every day. I see thousands on all sides laboring thus to fix and incarnate their ideal or subjective world in material forms. Hence I conclude that there is an objective natural world.

Origin.—I am not conscious of being present when the objective world came into existence, and have thus far observed nothing which clearly indicates its origin, and therefore have nothing to offer on this branch of the subject.

Use.—Its use is a theater for the evolutions of its latent and inherent life into the individualities, ultimating at present in the human spirit. I conclude thus, partially from the fact that particles taken from the bowels of the earth and isolated from all other substances or particles, under certain conditions, evolve animal and vegetable life. So also do disintegrated particles of rock on the high and bald mountain tops, under favorable conditions and in proper time, develop life, etc.,—thus evincing the fact that each particle of matter contains undeveloped life. I also conclude the same from the fact that man is the fullest expression of this life, and so far as we yet know, the culminating point of earth's living forms and individualities.

After the reading and consideration of the foregoing papers, a desultory conversation sprang up upon the essential destinction between the Ideal and the Actual, so called, in which Dr. Curtis, Mr. Brittan, Dr. Hallock, Mr. Partridge, Mr. Hill and Mr. Courtney participated—Mr. Courtney and Dr. Hallock maintaining that ideas were as actual, real and substantial as material forms; that ideas were certain *conditions of substance* which was all that could be said of the forms of matter; that the forms of matter were produced and determined by the organic movement of their particles—in other words, of their *vibrations or modulations* which determined their forms; that is to say, which *conditioned their substance*—from being but a *condition of substance*, determined by its peculiar vibrations. For instance, the tree is but a series or system of motions, of particles of substance, observing a certain round or order. This motion or vibration was its life, and determined the tree. On the

other hand, the *idea* of a tree was nothing but a vibration, in like manner propagated in an elastic or ethereal medium, or in a more refined and exalted *general* condition of substance, and, of course, is just as real and actual as the mundane tree. Accordingly, the mind that conceives or gives birth to an ideal tree, propagates from it such a vibration, and outwardly projects the tree; and were our perceptive senses in the same plane or general condition of substance, we would see the tree as an actual, outstanding living tree!

This position was vigorously combatted by Dr. Curtis, who, without distinctly defining *what ideas were*, took the ground, that *shape and body*, either real or imaginary, were *necessary adjuncts* of entities—that there could not be an entity without shape or form; and if ideas were entities, he demanded what the shape of a geometrical point or line was? A geometric point had *position*, but not shape or dimensions; it was a *relation*, and of course had neither shape nor dimensions, and therefore could not be an entity. The same was true of a geometric line which had extension but not thickness, etc. He illustrated his position by a reference to other geometric postulates, showing that there were ideas which were but mere relations, and of course were not entities, and could not be real and actual in the proper sense of those terms.

To this it was replied that the ideas of relation were determined by the position of entities, and that all those relations could be projected from the mind conceiving them, and vibrated in the proper undulatory medium so as to set them before the perceptive sense of the man in a condition to see them, as really and actually as they occur in matter so called.

The following was placed in the hands of Mr. Partridge by a gentleman whom he met at the Dodworth Hall Conference.

If by an objective world is meant this globe on which we think we exist, we answer, There is. The infinitude of the combinations of its original elements, subject to our power of analyzation and recomposition, and which enable us to recognize each of its elements as a principle, and each combination as a result tangible to one or more of our senses, teach this fact. We hence arrive at a positive fact, that there is a natural and objective world, but no stretch of the imagination can fully conceive of the mysteries involved in this objective and tangible creation.

Origin.—The origin of this globe or earth is shrouded in mystery so deep that no process of reasoning can clear it up. Science fails to give us any clue to its origin. We must, therefore, rest on the assumption that it has existed for or from eternity. Geology, indeed, gives us a probable theory of its progress from a homogeneous to a heterogeneous state, and its present state, but time must unfold its future. What of progress it may make is as yet in embryo.

Destiny.—Its destiny appears to us to be progressive, and its progression seems to be accelerating in proportion to the accumulation of mental power.

EDITORIAL CORRESPONDENCE.

READERS OF THE TELEGRAPH:

My last letter was abruptly terminated with the announcement of my reaching Goshen, Ind., on my route homeward. It was Saturday afternoon, and having traveled all the preceding night, I did not feel much in the mood for undertaking any mental effort. However, at the earnest solicitation of the friends, the writer gave a lecture that evening in the Court House, which was succeeded by two others, delivered in the same place on Sunday afternoon and evening. The audiences were respectable for numbers, and especially so for general intelligence, some of the most intellectual and otherwise distinguished citizens being present. On Sunday *morning* REV. HENRY WELLER occupied the same platform, and delivered a discourse wherein he endeavored to show what is most essential to constitute a true and living church. The discourse, which was delivered without extended notes, was probably a fair illustration of the author's ability as a progressive thinker and an expounder of New Church doctrines. Mr. Weller is more liberal in his feelings and less dogmatic in his manner of teaching, than many of his brethren; and while there was no attempt at rhetorical effect or logical subtlety, the sermon was interesting and instructive. When such a preacher walks in among fashionable ministers and churches, the idea is straightway suggested of a living man in a picture gallery or a fossil museum. Such evidences of genuine life are peculiarly striking when viewed in contrast with gilded images, or the cold and lifeless forms in the realms of petrifaction and death.

On Monday morning I left Goshen, where I had enjoyed the hospitality of Judge Mather and several other friends, and went to Coldwater, Mich. At the dépôt I found Mr. Fuller, a legal friend, waiting the arrival of the cars to conduct me to the residence of L. D. Crippen, Esq., who, in addition to the hospitalities of his commodious and elegant home, furnished his large Hall for my lectures, and otherwise contributed to discharge the expenses of the course. During the three days spent in that place there were manifested some palpable indications of the growing influence of spiritual ideas among the people, and the writer is not without the pleasing assurance that some good may have been accomplished by his visit.

While the undersigned was in Coldwater, Mrs. L. D. Crippen, a most devoted friend of Spiritualism and a medium, related the following remarkable personal experience. The circumstances transpired in the month of February, 1856. Mrs. C. was absent from home on a visit to Detroit, and on a Thursday was taken suddenly ill of inflammation of the lungs and stomach. A physician was called, but could afford no relief, and the patient continued to grow worse until Saturday, when her life was despaired of. A telegraphic dispatch, announcing the dangerous illness of Mrs. C., was forwarded to Mr. Crippen, at Coldwater, who immediately left home for Detroit and arrived at four o'clock, P. M., on Sunday. He found his wife in a very critical situation and unable to speak above a whisper. The inflammation was intense, and continued without the slightest alleviation until evening, when she was removed from her couch and placed in an easy chair. At length to the great astonishment of the assembled friends, Mrs. Crippen suddenly exclaimed, "*My help has come!*" She was then passive and silent for about fifteen minutes, when she was controlled by an invisible intelligent agent, whose presence she distinctly felt, to manipulate and beat her chest with her own hands. Immediately the lungs were thoroughly inflated, the voice became firm, the respiration entirely free, and all soreness was at once removed. The patient thereupon declared that she could walk a mile, and her health and strength were so fully restored that from that hour she felt able to set out for home at any moment.

On the same night that witnessed the termination of my brief course of lectures in Coldwater, I left for Edwardsburgh where I was to speak on the succeeding evening. The only train that would enable me to reach my appointment was due at C., about two o'clock in the morning. The night was tempestuous, but the train, contrary to my expectation, was on time. As the cars came to the station I felt so strong an impression that I must get into the forward end of the third passenger car that I found myself unconsciously giving utterance to the mental impression. On entering that car I was astonished to find that my own brother—whom I had supposed to be five hundred miles distant—was directly before me occupying the second seat from the door.

The next morning at an early hour, Mr. Evan Thomas met me at Elkhart, and conveyed me in his private carriage to his residence, which is situated some three miles from Edwardsburgh. The storm continued with unmitigated violence, and the prospect for the evening was dismal in the extreme. But just before sunset the wind subsided; the dark vapors in dense masses rolled away leaving the heavens without a cloud. At the proper time my friend Thomas and his family, numbering six or seven in all—the writer included—set out for the village. The full moon shone over the distant hills and through the old forests which looked like spectral armies, while the snow-clad planes glistened as we passed along like an undulating sea of light. The use of the Methodist Episcopal Church had been kindly granted to our friends, and at the appointed hour it was well filled by an attentive audience. After speaking for an hour and a half, the undersigned proposed to occupy an additional half hour in the consideration of any questions or objections that might be presented by any member of the assembly; whereupon the pastor of the society worshiping in that place, rose and in a civil and respectful manner offered his objections, of which we here submit a condensed but fair statement:

First Objection.—The Reverend Gentleman deemed it to be improper to institute any comparison between the supposed spiritual influence exerted on men at this time, and the Divine gifts which distinguished the early prophets, apostles and Christian teachers. He affirmed that those whom God inspired could clearly perceive invisible things and future occurrences, and that, with unerring precision, they announced important events before they actually transpired. In this last mentioned spiritual gift, our clerical friend insisted that he found *positive proof* that those ancient teachers, instead of being influenced by human Spirits, were Divinely inspired.

Answer.—It was observed that the inspiring influence is not less Divine because it descends to men through appointed instrumentalities all of which may be, and doubtless are, of Divine ordination. It is said that "God clothes the fields" with beauty and that all the products of the earth are divinely produced and bestowed. At the same time, God does not make so much as a blade of grass without natural light and moisture. But the Divine origin of these things will not be questioned by the gentleman, merely because natural agents are employed in their production. In like manner, the accomplishment of spiritual ends through the instrumentality of subordinate agents, may equally well comport with the economy of the Infinite. The *source* of inspiration, whether ancient or modern, may, therefore, be essentially Divine.

But the objector furnishes us with the *criteria* whereby *he* determines what inspiration is, and also what is not, Divine. Without stopping to question his standards we proceeded to apply them. First—*the power to perceive the existence of invisible things.* In this connection the writer proposed that for every example of the development of a faculty of spiritual sight, recorded in ancient history, whether sacred or profane, he would furnish *twelve modern illustrations* of the exercise of the same faculty, and if his friend was ready, the citation of facts might then and there commence.

The remaining proof of the Divine inspiration of the ancients, adduced by the gentleman, consisted of certain prophetic communications, or of the power to foresee future events. If this will suffice to establish the claims of an inspired communication to a Divine origin, it was presumed to be an easy task to prove the Divinity of modern inspiration. The requisite proofs on this point were immediately furnished, in a citation of "modern instances," among which the Napoleon prophecies respecting the death of Nicholas, etc.—given through Mr. Coles, of Williamsburgh, and which were literally verified three months after they were given, and about two months after their publication in this paper—were introduced, but called forth no rejoinder.

Second Objection.—Our clerical friend maintained that the remarkable spiritual powers which accompanied the primative disciples were never intended to be perpetuated in the Church; that they were bestowed in the first century as signal proofs of the supernatural origin and infallible authority of Christianity, and according to the Divine intention they were to be confined to the apostolic age. It was urged that they were given for a particular purpose and *were designed to continue until that purpose was accomplished.* The object was, and is, clearly defined, viz., "*for the perfecting of the saints, etc., ... till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*"

Answer.—It was shown that if the Divine purpose was to have limited the exercise of those remarkable spiritual powers to the time of the Apostles, history proved that the Divine purpose had most signally failed, inasmuch as the same gifts remained in the church for three hundred years. Moreover, our friend says, *they were to continue until they had accomplished the object* for which he insists they were originally bestowed. That object our friend, with the aid of the Apostle, has thus clearly defined. 1. "For the perfecting of the saints." Well, are the saints perfect? Not quite. 2. "Till we all come in the unity of the faith." Is any such unity yet realized in fact? No; but on the contrary, the different sects are yet warring against each other. 3. Until in the same faith and knowledge we fill up the measure of "a perfect man," and "the fullness of Christ" is realized in his followers. Now, will it be pretended that all men are perfect? No. Is any man perfect? Doubtful. Have all men become disciples, and have the disciples reached the moral and spiritual stature of their Master? By no means. If then, our friend is right in asserting that the spiritual or Divine gifts possessed in the ancient church were designed to continue until these results are accomplished, it must be evident that *they properly belong to the Church To-day*, and it must be equally manifest that if the Church does not possess them, it is because its essential life or spirit has departed.

Rejoinder.

On our return from the lecture, we were accompanied by our distinguished friend, George Redfield, Esq., and his intelligent lady and daughter, with whom, together with the household of Br. Thomas, we passed the time until a late hour in pleasing and profitable intercourse. And here I must conclude for want of the requisite space to complete the story of my late tour through the West.

S. B. B.

☞ Several articles intended for the editorial department of this Number are crowded out, to give place to the report of the Investigating Class, which we trust will be read with interest. The suggestions of our correspondent "K." were too late to appear in this Report.

SPIRITUAL COMMUNICATIONS FROM THE LIVING

In the present article we propose to notice a class of spiritual and psychical manifestations which has occasioned much embarrassment to investigators, and whose philosophy has, to our knowledge, been as yet scarcely touched by writers and speakers on the new unfoldings. We allude to the frequently occurring communications and other manifestations purporting to come from the *Spirits* of persons who are afterward ascertained to be still living in the body. We will relate a few facts of this kind as specimens of the many that might be cited.

First Fact.

The following was related to the writer by Miss Emma Hardinge, music teacher, 553 Broadway, New York, who is a remarkably well developed personating and speaking medium. Some three or four months ago she received, one day, at her Academy rooms, a visit from another medium, a lady with whom she was acquainted. While they were conversing, and not seeking or expecting any spiritual communications, an influence suddenly came upon this lady, and she was impressed to say that an acquaintance of Miss H., who had but recently entered the Spirit-world, was present and desired to converse with her. At nearly the same instant Miss Hardinge was impressed, as from her guardian Spirit, that it would not be advisable for her to have any intercourse with that Spirit, as he had but recently entered the Spirit-world, and was incapable of doing her any good, but might cause her some trouble. The other medium proceeded to say that the newly arrived Spirit bore the name of Henry, and that he was lame in the left leg. Miss H. knew, in her native country (England), a person, and *only one* person lame in the left leg, who bore the name of Henry, and that person was a distinguished member of the British Parliament, and who at the latest accounts she had received of him, was still a tenant of the physical body.

With the Spirit of this person Miss H. had special reasons not to desire any intercourse, and therefore pretended, at first, not to recognize him; but subsequently, and when she was alone, the same Spirit came to her, and by moving her hand to write and draw, and projecting before her spiritual vision the forms of letters and words, gave her such tests as forced her to believe that the Spirit was really the one whom he claimed to be. She still, however, continued to repel him, when the Spirit began to manifest his impatience by petty annoyances, threatening never to leave her, but to be present with her and spoil the results of her future sittings for manifestations from other Spirits. One day he moved her hand, without any volition or design of her own, to draw a beautiful basket of flowers; over and around this he then drew a cloud of smoke, and under the whole he wrote, "Emma's mediumship shall thus be blown into smoke." After submitting to such like annoyances, ever accompanied by the most remarkable tests of identity, for some three months, she incidentally learned from a newspaper which she received from England, that the man was still living, and in the exercise of his official functions as usual. A few days after she had received this intelligence, the same spirit or influence came to her and acknowledged that he had deceived her, but said that he had repented of his evil deeds, and would trouble her no more. The Spirit, however, as Miss H. informs us, has since continued to visit her occasionally, but always comes in an humble manner, and never attempts to deceive her.

Second Fact.

A few weeks ago, as we are informed by a friend who is personally knowing to the facts, a lady in this city, who had a son residing in California, received a spiritual communication purporting to come from the latter, through a medium who *did not know him*, in which it was claimed that he had recently died while crossing the isthmus on his way home. He recounted the particulars of his death, and correctly answered a variety of test questions, which seemed unmistakably to prove his identity. But what was this lady's surprise when, a few days afterward this same son came home, alive and well!

Third Fact.

Mr. E. R. Ives, of this city, once related at the New York Conference of Spiritualists, that while he was in the presence of a medium, the name of an individual whom he knew in his boyhood, but of whom he had not heard for many years, was unexpectedly announced. In response to questions, the invisible communicator claimed to have left the body, and correctly answered a variety of interrogations respecting facts which were known only to Mr. Ives and the person named as the Spirit, and which seemed to leave no doubt of the Spirit's identity. Mr. I., in order to add still farther demonstration to what he already regarded as almost a certainty, wrote to a friend residing in the neighborhood of the person named, and made some apparently casual inquiries concerning the whereabouts and condition of the person named, and received for answer that he was residing in the neighborhood as usual, and was well, etc.

Fourth Fact.

It may be recollected by several of our city readers, that some four years ago, when the N. Y. Spiritual Conference was holden in "Friendship Hall," Sixteenth-street, Dr. Greaves of Milwaukie, Wis., circumstantially related to that body the case of a medium with whom he was acquainted, and who claimed to be frequently possessed by the Spirit of *Jenny Lind*. In her normal state, this medium was but an indifferent singer; but in the moments of her entrancement professedly by the Spirit of Jenny, she would sing in the most exquisite manner. Occasionally her songs would be in a language unknown to herself in her normal state, and which none of her auditors could understand. On one occasion, however, two Swedish gentlemen were invited to be present and witness her performance. She became entranced, as usual, professedly by the Spirit of Jenny, and commenced her song in the foreign tongue. Before she had proceeded far, the Swedish gentlemen were observed to be in tears. When she had finished, they were asked if they understood the language. They answered that they did, and that it was one of their national songs, and that the language was good Swedish. It was certain that the girl understood no language but the English. Jenny Lind was at the time in this country, giving concerts in different cities, and doubtless this girl had heard and read much in praise of her vocal performances, but she had never seen or heard her.

Many more facts analogous to some one of the foregoing might be related; but these may suffice for the present. We are aware that phenomena of this kind have, in some instances, tended to confirm the doubts of skeptics, and to unsettle the minds of those who were weak in the faith, concerning the reality of *any* supposed manifestations of Spirits actually of another world, and totally and finally disconnected from their physical bodies; but it should be known and remembered that the truth of spiritual intercourse receives abundant and *direct* demonstration from facts to which these equivocal and doubtful features do not at all attach. Beside, when facts such as we have related are carefully studied in the light of any *possible* psychological theory, they will at least be found to establish *principles* which render the separate existence of Spirits, and their intercourse with mortals, extremely probable, and exhibit some of the fundamental laws according to which such intercourse, if true, must take place. A rational solution of the phenomena referred to, however, is acknowledged to be difficult; yet by a proper classification of analogous facts, and a close attention to the principles which they evidently involve, our minds may be in a great measure freed from the doubts which at first naturally assail us, in respect to their origin, intrinsic nature, and philosophical bearings.

In commencing our inquiries for the *rationale* of the phenomena referred to, we will first interrogate the experience of the Swedish seer. In the year 1771, and not long before his death, Swedenborg formed an intimate personal acquaintance with David Paulus âb Indagine, "a respectable and learned individual" in Amsterdam, Holland, to whom he freely communicated many of his experiences. Indagine, in writing to a friend, relates the following particulars of an interview he had with the seer:

I can not forbear to tell you something new about Swedenborg. Last Thursday I paid him a visit, and found him, as usual, writing. He told me that he had been in conversation, that same morning, with the deceased King of Sweden. He had seen him already on Wednesday; but as he observed that he was deeply engaged in conversation with the queen, who is still living, he would not disturb him. I allowed him to continue, but at length asked him how it was possible for a person who is still in the land of the living, to be met with by a person in the world of Spirits? He replied that *it was not the queen herself, but her* Spiritus familiaris, *or her familiar Spirit.* * * * He then informed me that every man has either his good or bad Spirit, who is not constantly with him, but sometimes a little removed from him, and appears in the world of Spirits. But of this the man still living knows nothing; the Spirit, however, knows everything. This familiar Spirit has everything in accordance with his companion upon earth; he has, in the world of Spirits, the same figure, the same countenance, and the same tone of voice, and wears also similar garments; in a word, this familiar Spirit of the queen, says Swedenborg, appeared exactly as he had so often seen the queen herself at Stockholm, and had heard her speak. In order to allay my astonishment, he added that Dr. Ernesti, of Leipsic, had appeared to him in a similar manner in the world of Spirits, and that he had held a long disputation with him.

Swedenborg frequently states, in different parts of his works, that Spirits sometimes become so intimately connected with men, or involved in their spheres, as not to know but that they are the men themselves, and that during these intimate connections, they not only become cognizant of the past history and experiences of the men with whom they are associated, but, as it were, even appropriate the same to themselves as *their own*.

Now if these statements of Swedenborg are correct, they afford the basis of a solution of the *quasi* spiritual manifestations from living persons as related above, which is easily comprehended, and which no doubt is *approximately*, and in many cases *entirely* correct. For instance, the curious manifestation made to Miss Hardinge, purporting to come from a person in London who was afterward ascertained to be living, may have been made by a Spirit who had become so intimately involved in the mental sphere of that man, as not only to appropriate to himself all his memories and moral and physical conditions, but as to imagine, for the time, that he was really the man himself. The Spirit who sung in the Swedish language, through the Milwaukie medium, may have sustained similar relations to Jenny Lind, whom it purported to be; and so of the other cases.

But, satisfactory as this explanation would appear to be when applied to most cases similar to the above, we apprehend that we should fall far short of the *whole* truth that is involved in this field of investigation, if we should dismiss the subject here. If we admit that Spirits have the powers, and are sometimes subjected to the conditions, spoken of above, we should bear in mind that man is in some sense a Spirit even while connected with the body. And here, again, we may, for illustration, have recourse to the testimony of Swedenborg, who says that when men engage in deep and abstract thought, especially on spiritual subjects, they sometimes appear as Spirits in the spiritual world. This phenomenon, in fact, was constantly exemplified in the experience of Swedenborg himself, who declares that while in the interior or spiritual exercise of his faculties, the Spirits could see and converse with him, as he could with them; but when his mind was absorbed in external matters, as in writing letters on secular business, he was as it were removed from the Spirits, and they could not see or approach him. Admitting this to be the case, it may be conceived as possible, and even probable, that in certain states of the Spirit even before its association with the body is finally dissolved, it may, without even being externally conscious of the fact, be so far abstracted from the life of the outer senses, as to form a *rapport* with a distant person between whom and himself there may at that moment be an aptitude for intercommunication, and enable that person, either immediately or through a medium in conjunction with his sphere at the time, to receive knowledge of his condition, memories, etc., by a law which in other modes of manifestation has received the name of "psychometry."

That a part, though not *all*, of the phenomena of the general class of which we have spoken, may be explained in this way, is evinced by numerous facts of which the following are specimens: We once knew a young man who, *while in New York*, was in the habit of being magnetized and thrown into the clairvoyant state by a lady in Cincinnati, after which he would write her his answers to the questions which he perceived in her mind. The writer has himself, in more than one instance, by an abstraction of mind and effort of will, accurately transmitted his thoughts to a distant person, and that, too, when that person was not expecting such a communication. A lady of the writer's acquaintance has sometimes the faculty of going out, as it were, from her body, and visiting distant scenes and persons, and she once unmistakably manifested herself, by appointment, to a member of our family; and the writer himself, with the interior ear, heard her speak, although she could not have been less than two hundred miles distant at the time. To this we may add that we once saw (by interior vision) a friend of ours seventy miles from the place where his body was at the time. We afterward ascertained that that friend was anxiously desiring to see us at that very moment, to question us on a particular subject, though he did not know where we had gone.

There are other points embraced in our general theme, which we aimed to develop when we commenced writing; but our space being full, we bring this article abruptly to a close, hoping that what we have already written may not prove uninteresting or uninstructive to those readers who are seeking for light in respect to the class of phenomena and principles here set forth. We may recur to the subject hereafter, and by the aid of a few additional facts develop its more occult branches. F.

Original Communications.

THE PHANTOM THRONG.

RESPECTFULLY INSCRIBED TO THE MEMBERS OF THE TROY WEEKLY SOCIABLE.

THE twilight's gray comes creeping on,
With its shadows old and grim;
While its gentle spirit's soothing tone
Awakes fond memories in my own,
Which brood with the shadows dim—
Which throng with the shadows dim.

'Tis the social hour—the hour for song—
But the voices I love to hear
Have now but a silent Spirit-tone,
Which comes to me in the wind's low moan,
As it murmurs in my ear—
In my eager, listening ear.

I am far away from thee, kind friend,
And strangers are greeting me—
But I hear and see as in a dream;
For my thoughts are like a rapid stream
Whose current sets toward thee
With the force of a tidal sea.

Vainly I strive to check their flow,
And my words are light and gay;
But the undertide is moving still,
And it sweeps the flood-gates of my will,
And beareth me away—
To the loved ones far away.

Away, away, hath my spirit fled,
And within its empty cell
There sits a merry, phantom throng.
I hear their laugh, I hear their song;
Ah! the stories that they tell
In my spirit's haunted cell!

And one is there with the laughing eye,
And the sunshine in her face;
The blushing rose on her cheek so fair,
Is fresh as the budding spirit there,
Whose workings you can trace
In the hues of her sunny face.

And one is there with the deep soul-eye,
And a look of noble grace;
A world of love shines forth from those eyes
Tinged with a glory from out the skies;
So heavenly pure is that face
In its look of noble grace.

O the inner temple of my soul
I love to dwell within—
For my loved ones all are gathered there;
And angel voices treasured there,
Join in the choral hymn
Chanted its depths within.

There are halls of beauty and halls of truth,
And the gems of thought lie there;
And I bask in the rays of the Spirit Sun
While I gather the gems up one by one,
And breathe them forth to the air—
To the tell-tale, whispering air.

CAPE ISLAND, N. J., *September* 28, 1856. MELINDA A. BALL.

SPIRIT CURES.

COURTLAND, MICH., *November* 5, 1856.

S. B. BRITTAN, ESQ.:

Dear Friend—Perhaps a little sketch of Spiritualism as developed here, would not be uninteresting. We moved to this place (Courtland) a year ago last March, and unless a person had considerable moral courage they would hardly have dared to speak on the subject of communicating with Spirits. But last winter and spring the Spirits saw fit to manifest themselves in this quarter. There were two mediums, men, who were influenced to preach. They were unconscious at first, and were shaken very violently, and then gave out a hymn and took a text and preached a sermon with the earnestness of a Methodist of the old school. They had large congregations, and would give out their appointments in an unconscious state. The Spirit who controlled one of them professed to be a Methodist preacher, who says he has been in the Spirit-land fifty years, and that he preached forty-seven years. While on the earth, his name was Gregory. He says he is now in the first circle of the fifth sphere. At the circles he has told us not to read any books or papers telling about the manifestations in other places, till they had been influenced some, and there are many of them that do not like to hear, or will not read, anything on the subject. They wish to learn all they know about it from the Spirits themselves. Perhaps they are right.

* * *

There are several mediums who examine and prescribe for the sick, and it is quite interesting to see them start off under the influence to get roots or herbs. They start on the run, and just put thier hand on a fence of six or eight rails high, and over it like a deer, and grab whatever the influence leads them to, without half of the time knowing what they get, and do a great deal of good in that way, and by manipulation.

One instance I will relate in particular, as it seemed so strange and novel to me, and perhaps may to you. I had it from the medium herself. A child in the neighborhood was very sick; the parents were unbelievers in Spirit-manifestations, but they so loved their darling child (the doctors having given it up to die), that they sent for this medium to come and see if the Spirits would do anything for the child. The woman refused to go (being of a sensitive nature) where they were unbelievers, but while refusing, the Spirits took her in hand and started her off for medicine. She jumped over the fence (her husband accompanying her) and into a field of wheat where stood a large oak tree, and passed it, but was turned around and drawn back to the tree. She then said "It is in this tree, and it must be cut down." The tree being on a neighbor's land, they had to go and ask leave. After leave was granted, her husband cut down the tree and she was drawn along toward the top of it, when suddenly her hands were placed about a foot apart on the main body, and they were told to chop in there. They soon came to the heart, when she said, "that is it;" and she took it (it was girdled white oak) and went to the house where the sick child was. The grandmother told her the child was dying. With that she was brought to her feet in an instant, and without knowing what she said, told them it would get well; that they would lay the diseaese down there—meaning on the floor - and likewise what the child had taken, and what ailed it, and then went to work making passes over it for about twenty minutes, when it opened its eyes, having been like one dead before this. Nothing having passed it in three days previous, the direction was then given to chop this heart of the oak in thin pieces and make tea of it and give it as often as once in half an hour through the night; and it operated three times as physic that night. The next morning t e medicine was changed, and in a few days, under the guidance of Spirits, it got well, and is now a healthy child, although it never had been well.

Thus you see from the heart of a white oak, there was physic, though probably not another spot in that tree would have answered the purpose, nor that either, if it had not been girdled.

N. B. This woman had never seen any person make passes or manipulations before, and cured the mother of the child of a severe pain in the head and shoulders by passes with the assistance of Spirits. This I know to be a fact, and it would ill become an old widow of sixty-nine years, to tell an untruth.

I have already written more perhaps than I ought, considering the value of your time and the good you are doing for the cause of humanity and truth. This is the cause nearest my heart, and I sincerely wish the whole world might see its beauty.

Yours, etc., MARTHA HEWITT.

A TEST—LETTERS ON THE ARM.

PITTSBURGH, PA., *November* 6, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Having observed a call for test facts in your invaluable paper, the TELEGRAPH, I take the liberty of placing the following at your disposal: During the last summer I spent some time in Detroit, Mich. Whilst there, I attended a spiritual circle at the house of Mr. Fuller, proprietor of the P. O. spiritual bookstore. The medium is a daughter of his wife by a former husband—Miss Westlake by name. Miss W. is a singing, speaking and writing medium, of a highly developed order. Mr. F. and family only knew my surname, and did not know whether my father was in this or the Spirit-world, or whether he had a profession or not. The second evening that I visited the circle, immediately after the circle was formed, the medium went into a trance state, and commenced passing her hand around her arm, and then indicated, by passing her fingers over her arm, that there would be writing on it; then taking a pencil and paper, she wrote a long communication to me and signed it "Dr. S. Rogers," directing it to my full address. Then raising her sleeve, she exhibited, in red letters, slightly raised and beautifully formed, the name "Dr. Rogers." Now, as the letter signed by my father's name contained matters of which every person in the room but myself was perfectly ignorant, and as no one present knew my given name or my father's profession when in the flesh, or that he was in the Spirit-world, how is it possible that the communication received by me could have come from any other source than that from which it purported to come?

During the past three years, I have seen hundreds of tests which would be conclusive to any reflective mind unbiassed by prejudice, but space and time will not permit me to give more at present. If you wish they shall be at your service at some future time. [Let us have them, friend.—ED.]

Your paper comes to me as a messenger of promise in a cold and selfish world—as an oasis in the desert. Yours for the Truth,

JAMES R. ROGERS.

A FACT.

MR. EDITOR:

A DAGUERREAN of my acquaintance, the other day, whilst his assistants were absent, attempted to photograph a bank bill. He states that he felt impressed that he had better let it alone, on account of the liability of his assistants getting hold of it. Nevertheless, his curiosity overcame his impression. He prepared two large plates of glass, took one, developed it, and while holding it to the light examining its perfectness, it cracked into a hundred pieces and fell to the floor. He immediately developed the other one, with a like result. He states that in several years experience, he never had *one to happen in that way*, so that something outside of chance did it. Perhaps it was Od Force?

ST. LOUIS, *December*, 1856. A. MILTENBERGER.

COMMUNICATION TO THE JEWS.

PURPORTING TO COME FROM THE SPIRIT OF SWEDENBORG.

CINCINNATI, *December*, 1856.

TO CHARLES PARTRIDGE, ESQ.:

Dear Sir—Last Sabbath I received the inclosed written communication, and think the purport and style worthy the consideration of all liberal minds. Place it in the TELEGRAPH if you have room.

Yours fraternally, W. H. MADDOCKS.

Rejoice, O Land of Israel! from thy plains, send forth glad songs! The remnant of thy people shall yet assert their right amongst the nations of the earth! Forsaken not ever shalt thou be. Jehovah reigneth still; and the Most High remembereth his chosen. From amongst the heathen shalt thou be gathered; from out the desolation of thy hearths, thou wilt still spring up, and glorify the living God! Though oppression hath bound thee in links of adamant; though persecution hath driven thee from land to land, from ocean to ocean, a favored people still art thou, for thy children have the blessings of competence. Endowed by Nature with an acute perception, commerce has stood thy friend, and rendered thee independent of opposing creeds.

Amongst thy brothers, the Christian and the Turk, in modern days hast thou sojourned, and found both grace and favor. Raised to eminence have been thine honorable men, amidst the civilized of nations. Let not the rancor of former ages be the bar that separates the bond of Universal Brotherhood.

All human beings are the children of One common Parent. From the Eternal did all mankind proceed; *to* the Eternal, their souls are destined. Marvel not at this manifestation from one professing another Faith. Give ear unto a Spirit of Truth. Sons and daughters of the race of Adam, your forefathers watch over you; your guardian angels overshadow the dwellings of industry. Let the many trials thou hast undergone, shake not thy faith in God's Providence! He pitieth, while he chasteneth; he heareth the prayers of his servants in the sincerity of their hearts. Love, then, all mankind; let justice be your shield from temptation's snare. In the trials and vicissitudes of a mercantile existence, bear with all men. As citizens of this great republic you have the respect and encouragment of enlightened communities Let them behold, by your good example, that the children of Israel have found a home where morality is respected, and honesty rewarded. "*So mote it be!*"

COMMUNICATION FROM COTTON MATHER.

EARTH'S children are living in an age of no ordinary interest. There is no age in the annals of history that will surpass in marked events and interest this nineteenth century. The old world is viewing with jealous eye, America robed in its coat of many colors, the tokens of a heavenly Father's loving favor. The *old world* can not fail to see "how blessed is the nation whose God is the Lord."

While your favored America has been blessed with peace and plenty, war and famine have stalked with a heavy tread over the old world, which has poured its thousands of starving children upon the shores of this *land of plenty*, to find sustenance for their material bodies. Praise God! They shall find the bread of life. In America the ladder of Jacob has been put down, and the millenial age is *now*. This is the identical time to which the ancient fathers looked forward as the consummation of their hopes and their belief. They looked down through the long, long future and here upon this age (if I may use the figure) directed their telescope.

"While they beheld He was taken up—and a cloud received him out of their sight." Acts, 1: 9.

And then we read that "this same Jesus which has been taken up into Heaven shall so came in like manner as ye have seen him go into Heaven." Now this the world has failed to understand. Divines have supposed, and some still suppose, that Christ's ascension was visible to the world, and that his second coming will be likewise visible; now his ascension was not visible to the world, but only to a chosen few, and they did not behold it with their natural eye but where in a superior or clairvoyant state. He has come again in like manner as he left. Manasseh corresponds to the material world which had its thousands; Ephraim to the spiritual which shall have its ten thousands. This spiritual age is the stone cut out of the mountain without hands, and it shall fill the whole earth; "for," says Jesus, "I if I be lifted up, will draw all men unto me." The spiritual age will draw all unto it.

Children of Earth: Blessed are your eyes; but you still see only "as trees walking." But you shall behold the brighter glory of God's truth; "for it shall cover the earth as the waters cover the sea." "There is nothing hidden that shall not be revealed." Let me charge you to put away all selfishness, and cease to do evil, that you may be attired in the robes of righteousness; for "the pure in heart shall see God."

T. H. DE LEE, medium.

BORN INTO THE SPIRIT WORLD.

LEFT this sphere on the 18th ultimo, of scarletina, ELIZA ANN, youngest daughter of Perry H. and Eliza Ann Dale, in the seventh year of her age. Also on the 5th instant, of the same disease, PERRY H., youngest son of the same parents, in the fifth year of his age.

"Ere sin could blight or sorrow fade,
Death came with friendly care—
The opening bud to heaven conveyed,
And bade them bloom forever there."

A little more than a year ago these parents were called to part with a lovely daughter, in the twelfth year of her age; thus three out of five interesting children have fallen victims to di-ease. But the bereaved mourn not as those without hope.

Interesting Miscellany.

THE LAND OF DREAMS.

BY HENRY S. CORNWALL.

THERE lies a land, remote from Day's dominions,
A clime of Lethean streams and silent seas,
Whereto good angels, upon noiseless pinions,
Conduct by paths of ease.

It is a region over whose existence
The shades of doubt and disbelief are cast—
A realm that lies, obscured by night and distance,
Vague, visionary, vast.

The mountains lift their summits, dim and hoary,
In melancholy grandeur far away;
And all things wear a pale and languid glory,
Unknown to brazen day.

There ancient Night, her starry rule sustaining,
Sways her mild scepter over sea and land,
Amid her loyal court serenely reigning,
With Peace at her right hand;

And Sleep, a dusky Hercules, before her,
Entranced in visions roseate and warm,
With the half-emptied cup of mandragora
Beside his prostrate form.

There all strange beauties that rapt Fancy renders,
Enchant the sense: from nodding cliffs around,
Flashing cascades, moonlit with golden splendors,
Drop down without a sound.

Still meadows, where all wondrous blooms are growing,
Exhaling peace, lie lapped in slumb'rous calm,
Wooed by soft winds, melodiously blowing,
From groves of drooping palm.

By winding creek and sedgy margined river,
On bending stems fantastic poppies doze;
Narcotic sweetness fills the air forever,
And all things love repose.

And round the land a mighty wall arises,
Upon whose gates eternal starlight gleams,
Showing this legend, with antique devices
Inwrought: THE LAND OF DREAMS.

And by the portals wait a motley legion,
Who lead you onward, through ambrosial bowers,
Into the fair recesses of the region,
To beds of lotus flowers.

Then music rises, silver-cadenced, holy,
What time on elfin instruments they play
A low and Lydian melody, that slowly
Steals Sorrow's soul away.

Or else you skim lone lakes in wizard barges,
By slow and measured motion borne along,
And hear at intervals, blown from the marges,
The Fairies' choral song.

There the clear reflex of the days departed,
Like weird Auroras, flush the somber sky;
And phantoms of the lost—the tender-hearted,
Embrace us lovingly.

The maiden, mourning for her shipwrecked lover,
While on the pictured past her fancy dwells,
There sees again his image bend above her,
And hears her marriage bells.

The mother feels again upon her bosom
The tender pressure of her darling's head;
And clasps a shade of that transplanted blossom,
Which Death has coveted.

Yea, with whatever of desire or passion
The pilgrim walks this mystic land, he sees
His thoughts take shape, and counterfeit the fashion
Of strict realities.

But on the left, there lies a valley lonely,
Wherein is naught of quiet or delight—
Haunted by Fears, and things unlovely only,
Who terrify the night.

Ah, go not there! for hideous and gigantic
Are they who there in dreadful ambush lie—
A goblin crew! most merciless and frantic,
Whose names are *Incubi*.

They seize the pilgrim in these paths of error,
Bind him, and sit like lead upon his breast;
And glower and grin upon his speechless terror,
And motionless unrest.

There Jack-o'-lantern waves his bright illusion,
To lure the wight to his unhappy fate;
Who finds, alas! his better resolution
Comes all too late—too late!

There hoots the owl from fens and caves abysmal,
And vampires brood, and shapes that hate the day;
And the blank moon makes desolation dismal
With her uncertain ray.

Such is the country, over whose existence
The brooding shades of mortal doubt are cast:
Such is the realm that, dim with night and distance,
Lies unexplored and vast.

But when the morning comes the spell is broken,
And like a dream the wondrous record seems;
And memory holds the solitary token
Of the dim LAND OF DREAMS. —*Home Journal.*

CURIOUS FACTS OF NATURAL HISTORY.

A SINGLE house-fly produces in one season 20,080,320.

Some female spiders produce nearly 2,000 eggs.

Dr. Bright published a case of an egg producing an insect 80 years after it must have been laid.

About thirty fresh-water springs are d scovered under the sea, on the south of the Persian Gulf.

A wa p's nest usually contains 15,000 or 16,000 cells.

The Atlantic Ocean is estimated at three miles, and the Pacific at our miles deep.

There are six or seven generations of gnats in a summer, and each lays 250 eggs.

There are about 9,000 cells in a square foot of honey-comb. 5,000 bees weigh a pound.

A swarm of bees contains from 10,000 to 20,000 in a natural state, and from 30 000, to 40,000 in a hive.

The bones of birds are hollow, a d filled with air instead of marrow.

A cow eats 100 lbs. of green food every 24 hours, and yields five quarts or 10 pounds of milk.

Fish are common in the seas of Surinam with four eyes—two of them on horns which grow on the top of their heads.

Two thousand nine hundred silk-worms produce one pound of silk; but it would require 27,000 spiders, all females, to produce one pound of web.

Capt. Beaufort saw near Smyrna, in 1841, a cloud of locusts 46 miles long, and 300 yards deep, containing, as he calculated, 169 billions.

Lewenhoeck reckoned 17,000 divisions in the cornea (outer coat of the eye) of a butterfly, each one of which, he thought, possessed a crystaline lens. Spiders, etc., are similarly provided for.

The spring of a watch weighs .015 of a grain; a pound of iron makes 50,000. The pound of steel costs 2d; a single spring 2d; so that 50,000 produces £416.

With a view to collect their webs for silk, 4,000 spiders were once obtained, but they soon killed each other. Manufacturers and war never thrive together.

Spiders have four paps for spinning their threads, each pap having 1,000 holes; and the fine web itself is the union of 4,000 threads. No spider spins more than four webs, and when the fourth is destroyed they seize on the webs of others.

Every pound of cochineal contains 70,000 insects boiled to death, and from 600,000 to 700,000 pounds are annually brought to Europe for scarlet and crimson dyes.

A queen-bee will lay 200 eggs daily for 50 or 60 days, and the eggs are hatched in three days. A single queen-bee has been stated to produce 100,000 bees in a season.

The quantity of water discharged into the sea by all the rivers in the world, is estimated at 36 cub'c miles in a day; hence it would take above 35,000 years to create a circuit of the whole sea, through clouds and rivers.

River water contains about 28 grains of solid matter to every cubic foot. Hence, such a river as the Rhine, carries to the sea every day 145.980 cubic feet of sand or stone.

Mole-hills are curiously formed by an outer arch impervious to rain, and an internal platform with drains, and covered ways on which the pair and young reside. The moles live on worms and roots, and bury themselves in any soil in a few minutes.

Few insects live more than a year in their perfect state. Their first state is the egg, then the catterpillar, then the chrysalis or pupa, and finally the procreative form. But in these changes there are infinite degrees and varieties of transition, all of which constitute the pleasing and very instructive study of Entomology.

EXTRAORDINARY OCCURRENCE AT THE BLUE RIDGE TUNNEL, STAUNTON, VA.—A remarkable occurrence took place at the Blue Ridge Tunnel, recently. "The third set of workmen were engaged in digging, as usual, when one of them (Patrick Flagan) noticed that the texture of the rock before him suddenly changed from hard to soft, and that the soft was wet. Shortly afterward a stream of water issued from an orifice he had made. This was succeeded by a heavy, rumbling sound, 'like the cars,' which so frightened the hands that they all made for the open air. Well was it for them that they did so! The sound continued to grow louder and louder for some minutes, till a crash was heard, and immediately a vast stream of water rolled out of the tunnel. An eye-witness says that the head of the stream was at least ten feet high, and that it swept carts and barrows before it 'like chaff.' The stream continued to pour a perfect river till twelve o'clock, when it gradually subsided, and was low enough at three P. M. to allow us to make a hasty survey of its cause. It seems that there is, in the middle of the mountain, an immense cavern or pocket, in which water from the melting snow has been deposited for years, and that the line of the tunnel taps this cavern near its center. The cavern is of immense extent, and will save the State a good deal of money, since nature has opened a road through near three hundred feet of solid rock. This will expedite the completion of the tunel greatly; in fact, I would not be surprised if daylight shines through the mountain today. I do not know precisely how much remains to cut; but Colonel Croget said, last week, that there remained only three hundred and eighteen feet, and this cavern is *certainly* three hundred feet wide—probably more. The Colonel will be greatly surprised when he returns. He did not expect to get through before January."

EMPEROR AND ARTIST.

ONE David painted for the English Marquis of Douglas a standing portrait of Napoleon of the size of life. He was accustomed to paint the imperial features without requiring Napoleon's personal attendance. The Emperor, therefore, knew nothing of this portrait till it was brought one day to the Tuileries for his inspection. It represented his Majesty in his cabinet, as he had risen from his desk after a night spent in writing—a circumstance indicated by candles burning in their sockets. Those who had seen it considered it, as far as the head and features were concerned, the most perfect resemblance that had yet been obtained.

Napoleon was delighted with it, and eagerly complimented David. "Still," said he, "I think that you have made my eyes rather too weary; this is wrong, for working at night does not fatigue me; on the contrary, it rests me. I am never so fresh in the morning as when I have dispensed with sleep. Who is the portrait for? Who ordered it? It was not I, was it?" "No, sire, it is intended for the Marquis of Douglas." "What, David," returned the Emperor, scowling, "Is it to be given to an Englishman?" "Sire, he is one of your Majesty's greatest admirers, and is, perhaps, the most sincere living appreciator of French artists." "Next to me," replied Napoleon, tartly. After a moment, he added, "David, I will buy the portrait myself." "Sire, it is already sold." "David I desire the portrait, I say; I will give thirty thousand francs for it." "Your Majesty, I cannot change its destination," said David, indicating, by a descriptive gesture, that he had already been paid. "David," exclaimed Napoleon, "this portrait shall not be sent to England, do your hear? I will return your marquis his money." "Surely your Majesty would not dishonor me?" stammered the artist, at the same time noticing that the Emperor, having exhausted persuasion, was preparing for active interference. "No, certainly; but what I will not do either, is to allow the enemies of France to possess me in their country, even on canvas." So saying, he directed a sturdy kick at the painting, and the imperial foot passed vigorously through it. Without a word, he quitted the apartment, leaving a wonder-stricken audience behind him. David had the picture carried back to his studio, and subsequently mended and restored it, and forwarded it to its owner. It is likely that the merit of the portrait, as a work of art and as a likeness, is now somewhat lost in the superior attractions of the patched rent, and that its value is considerably greater as a momento of his Majesty's wrath, than as a specimen of the skill of his artist-in-ordinary."—*Goodrich's Court of Napoleon.*

THE FABLE OF THE WANDERING JEW.—The legend of a Jew ever wandering never dying, even from the crucifixion of Jesus to this day, has spread over many Euro pean countries. The accounts, however, as in all fables, do not agree. One version is this:—When Jesus was led to death, oppressed by the weight of the cross, he wished to rest himself a little near the gate before the house of a shoemaker named Ahasueras. This man, however, sprang forth and thrust him away. Jesus turned towards him, saying, "I shall rest, but thou shalt move on until I return." And from that time he has had no rest, and is obliged incessantly to wander about. Another version is that given by Mathias Parisiensis, a monk of the thirteenth century:—When Jesus was led from the tribunal of Pilatus to death, the doorkeeper, named Cartafilius, pushed him from behind with his feet, saying, "Wa'k on. Jesus, quickly; why dost thou tarry?" Jesus looked at him gravely, and said, "I walk on, but thou shalt tarry till I come." And this man, still alive, wanders from place to place in constant dread of the wrath to come. A third legend adds that this wandering Jew falls sick every hundred years, but recovers, and renews his strength; hence it is that, even after so many centuries, he does not look much older than a septuagenarian. Thus for the legends. Not one of the ancient authors makes even mention of such an account. The first who reports some such thing is a monk of the thirteenth century, when, as is known, the world was filled to disgust with pious fictions. However, the story has spread far, so that it has become a proverb, "He runs about like a wandering Jew." There are not wanting persons who assert to have even seen the wandering Jew. But when their evidence is examined by the test of historical credibility, it is found that some impostor had made use of this fable to impose upon simple-minded people for some purpose of his own. However, the legend is not altogether untrue; there is a wandering Jew who roves about Europe, throughout every country. This imperishable being is—*prejudice against the Jews.*—*Jewish Chronicle.*

WHEN an Arab woman intends to marry again after the death of her first husband, she comes in the night before her second marriage to the grave of her dead husband. Here she kneels, prays to him, and entreats him "not to be offended—not to be jealous." As, however, she fears he will be jealous and angry, the widow brings with her a donkey, laden with two goat-skins of water. Her prayers and entreaties being done, she proceeds to pour on the grave the water, to keep the first husband cool, under the irritating circumstances about to take place, and having well saturated him, she departs.

AN ENLIGHTENED JUDGE.—In 1687, the laws against witchcraft being in force, one Jane Wonman was tried before Sir John Powell, a native of Worcestershire, and her adversaries swore that she could fly. "Prisoner," said our judge, "can you fly?" "Yes, my lord." "Well, then, you may; there is no law against flying."

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Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 77 Lexington Avenue, near Twenty-sixth street.

Miss Seabring can be seen daily at 115½ Grand street. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

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Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 138 Canal-street, (new No. 391) where he may be consulted.

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